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COMMUNICATION.

For the Western Recorder.

PROBATION.

There is a very common misapprehension amongst men, as to the real nature of the probation which they are undergoing in this world. Many suppose, that the trial is, whether they can live a certain number of years u such a way, as to have their good deeds overbalance their sins, according to the estimate to be made on the judgment day. If they succeed in living a strictly moral life, they expect to enter the kingdom of heaven, depending, perhaps, upon the atonement of Christ, to make up any small deficiency which may appear on their side, in the final account. But not being certain whether there will be any such deficiency, they leave that subject as a matter of no present concern.

This misapprehension arises, from overlooking the real state of all men, from the moment that they become moral agents.—From this moment they commit sin, and of course, come under the sentence of the law: "*The soul that sinneth, it shall surely die.*" All must continue in this state, till pardoned through the blood of Christ, according to his own assertion, "*He that believeth not is condemned already.*"

Every sinner is a condemned criminal, and the only doubt respecting his eternal condition rests upon the question, whether he will accept the terms of pardon offered in the gospel. The question is not, whether he will at some future time, be condemned to everlasting punishment; this sentence is already passed. He is not indeed "sent away" to his place of torment; this may be averted by his timely acceptance of redeeming grace. His real state, then, is that of a criminal awaiting capital punishment, the execution of his sentence being for a while suspended. Life is freely offered him, and this alone gives the character of probation to his present state.

Men are apt to suppose, that the judgment day is to be a day of *trial*, *necessary* to determine their future state. But the scriptures represent man as already lost—lost forever, unless he escapes in one particular way. His final judgment, although awakened for reasons like those assigned by our Saviour, in Matthew, chap. xxv, is rather the formal declaration of a sentence passed long before, than a trial upon the merits of the case. While impenitent sinners are in this world, one question, and only one, of immediate consequence, presses upon them.—That question is, *Will you receive a pardon through the blood of Christ*? A state of probation in regard to this point is often continued for many years, while all that is terrible in the just wrath of God, and all that is inviting in the mercy of a divine Redeemer, is pressed upon the condemned sinner, as motives to the acceptance of pardon.

This view of our probationary state is very important, not only to impenitent sinners, but to all who labour for their salvation. If men suppose it possible, that their good deeds may finally give them sufficient credit to balance their debt, they will not be much concerned to have it cancelled as mere matter of favour, through the mediation of another person. This is too humiliating. But if they believe that a pardon *must* be procured, or the gates of heaven remain forever closed to themselves; with this belief, they may feel some anxiety to secure an interest in a Saviour's redeeming love.

Those, also, who labour for the conversion of sinners will never pursue a course like that of the apostle Paul, without a deep conviction of the real state of sinners, as condemned criminals. If they imagine that men need only perform good deeds enough to balance their occasional sins, they will never persuade men "with tears" to be "*reconciled* to God." The very first step in the whole business of getting to heaven, will be regarded as unimportant, and whatever else may be done, will be a superstructure without foundation.

C. S. A.

From the Evangelist.

DANGER OF GRIEVING THE HOLY GHOST.

"Wo to them, when I depart from them."

I send you another statement of facts, to illustrate the dreadful danger of grieving away the Holy Spirit. It is an affecting case of a young lady.

I first became acquainted with her when she was about eleven years old. She came to a select bible class, which I was teaching about that time. There were 50 or 60 young females from about ten to sixteen years old, who regularly attended once a week. I think she continued to attend about a year and a half. During this term, a considerable part of these young catechumens became more or less seriously impressed with a sense of their guilt and danger, and a goodly number were hopefully converted to God, and are now members of the visible church of Christ. This young lady was also brought under very serious concern of mind, and seemed to be deeply convicted, and apparently in a fair way to become a Christian; and had I been asked the question, I should have judged her as likely to have been brought into the kingdom, as any one in my class.

Much was said to her, and many motives presented, to induce her to submit and give her heart to God without delay, and she appeared, sometimes, almost persuaded to give it up; and as nearly every week some of the class gave up their opposition, and came over to the Lord's side, it was constantly hoped she would do the same; and as long as she continued her attention to the meetings, and sat under the plain and simple exhibitions of the truth, I had strong expectation of her conversion.

But by and by she began to be remiss, and was often absent; and notwithstanding many faithful and affectionate entreaties to be more attentive, she became more and more inattentive, and finally left the class altogether. She went into the company of careless worldly associates, and I seldom could hear of her attending any place of religious instruction. I sometimes used to inquire about her, and was often told of her excessive fondness of dress, amusements, company, &c. I called several times at her place of residence, but was never able to see her but once or twice, and then she seemed to harden herself against every serious thing I said. At last I lost sight of her for several years, and did not know where she lived.

One day a pious lady called upon me, and desired me to accompany her to visit a young lady, who, she said, was very ill, and sinking very fast in a rapid decay. I immediately consented, and while going to the place, I asked the name of the young person who was sick. The lady could not tell me her name. She said she was about seventeen years of age, going very fast, and entirely unprepared to die. When I came to her place of residence, and entered the sick chamber, to my great surprise I found it was E——y S——; but O, how changed since I saw her last! The pale wasting consumption had been making dreadful ravages upon her constitution. She appeared to be in the last stage, and near her end. She was much affected at seeing me so unexpectedly.

"O," said she, "have you found me at last! I have often avoided seeing you; but I can fly away no more. Here you find me dying. I have no expectation of recovery, and I am dying without hope. I have lived without God and without hope, and now I must die the same."

While I was preparing to answer her, and was turning over the leaves of the bible, to find some passages which I thought applicable to her case, she fixed her eyes upon me for some moments, with the most stedfast look. They were black and glossy, and seemed to pierce my very soul. "Oh," said she, "Mr. ——, what a dreadful condition you find me in! How fallen from what I once was! Five years ago I had pardon and salvation offered me. Five years ago, when I used to go to your little society, when the two Misses H——s and (some others she named) gave their hearts to God, the Holy Spirit was then striving with me powerfully. I was often almost persuaded to be a Christian, and join the little band who set out at that time; and O, if I had only done it, what a blessed thing it would have been; what a happy creature I should have been! How much trouble, and perplexity, and anxiety of mind I should have escaped; how different I should have been at this time! Perhaps I might have been in good health; I might never have fallen into a consumption; or if I had, how happy and peaceful my mind would have been. But I left the class, and went into wild, trifling company, and followed the fashions and customs of the world. I left my convictions, and grieved away the Holy Spirit. But my heart has never been at rest. I have had no happiness in sin; my conscience has always reproached me, and I have been in constant fear; and now the thing I greatly feared, has come upon me. Now my heart is so hard that I can't repent;" and bursting into tears, she exclaimed—"Like Esau I have sold my birthright, and like Esau I can find no repentance, though I seek it carefully with tears. No, there is no hope for me; I am a reprobate; I must lie down in everlasting sorrow. I cannot pray, and if I could, I should not be heard. God says to me, in his holy word—Prov. i, 24—28:—

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded:

"But ye have set at nought all my counsel, and would none of my reproof:

"I also will laugh at your calamity; I will mock when your fear cometh.

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you:

"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

She went on in this strain for some time, and with many tears. I read from the scriptures several passages, and endeavoured to say every thing I could think applicable to such a case; and then I offered to pray with her. She thanked me for my kindness, but told me frankly that it would do no good; that all means now came too late; that her day of grace was over, and her destiny sealed up. I however did pray with her, and came away with my heart deeply affected with her dreadful condition.

I intended to take some pious clergyman, or some judicious experienced person, to see her again in a few days, as I was not aware of any danger of immediate death. But it seems she sunk very fast *that night*, so that her mother was much alarmed, and told her the next morning, that she was afraid she would not live until night. She replied, that "she could not help it, and if it was so, she must yield to the dreadful necessity." The mother sent for a pious clergyman, who lived near by. He came and inquired into her case. She told him that "she was a reprobate, and that his counsel could do her no good."—When he offered to read the bible, she said, "It will do no good." When he offered to pray with her, she said, "It will do no good," and so of every proposal. He, however, did read and pray and talk with her, and no doubt faithfully. About 12 o'clock at noon, she had failed so fast that her hands and feet began to grow cold, and when she felt the chill of death creeping upon her, she began to cry out with a loud voice, "O, I can't die; I am not fit to die; you must not let me die. O, if I die, I am lost forever. O, send for the doctor: Can't he save my life? O, must I die in all my guilt?" and many such like expressions.

Her cries were so loud and piercing, that they were heard all over the neighbourhood, and the neighbours came running in from all quarters, and stood round her bed, and witnessed her dying struggles. She did not appear to have much pain of body, but the horror of her mind seemed to force these bitter cries. Her little brother (who had been a Sabbath school scholar) came in, and seeing his sister dying, and in this dreadful case, the poor little fellow burst into tears, and said, "O, E——y, why don't you pray to God? Why don't you pray for mercy?" "O," said she, "there is no mercy for me! I have abused mercy. When God offered me mercy, I rejected it. Now there is no mercy for me. I have shut the door of mercy against myself." So she went on for a long time. The neighbours were so petrified and struck with horror at seeing and hearing these dreadful things, that they could not abide it, and they shrunk away, one by one, to their several houses, and shut their windows and doors that they might not hear her dreadful cries. She continued her distressing exclamations for nearly two hours; or as long as she had any strength; and she grew weaker and weaker, until her voice was lost in death, and without giving any evidence that she had the least hope of salvation.

What a solemn warning this to *young* sinners, who are daily resisting the strivings of the Holy Ghost!

The Holy Spirit *early* began to strive with her, and she *early* began to resist; and, according to her own judgment, she was *early* deserted and given up of God.

And I have never heard that a single person who was present, and witnessed this solemn death-bed scene, was ever savingly or hopefully wrought upon. Whatever they might have felt at the time, (and some of them did feel much), their "goodness was as the morning cloud and early dew."

Another sad proof is here furnished, that the most dreadful and horrible exhibitions of God's judgment and human sufferings, will not soften an obdurate impenitent sinner's heart. For although they may deeply affect their sympathies, and produce much of the sorrow of this world, which worketh death, they never will produce that godly sorrow, which worketh repentance unto salvation.

From the Christian Spectator.

AWFUL DELUSIONS IN SWITZERLAND.

In the canton of Zurich, for example, a young female became impressed with the belief, that she and her sister were called upon of God to offer themselves a sacrifice for souls deeply involved in guilt, for which she supposed, "without the shedding of blood, there was no remission." She persuaded her friends to assist her in killing her sister, who offered no resistance; and then encouraged and directed them in *crucifying herself*, with the promise that they would both rise again on the third day. All this was done *in the house and with the knowledge of her father*, and with constant appeals to the actors to go on, "for the love of God and the good of souls." In a neighbourhood in the canton of Berne, which is familiar to us, a poor woman was languishing under disease, and could find no spiritual comfort in her limited ideas of religious truth. A stranger came into the family, and promised her peace. Under the injunction of secresy, he explained that beautiful emblematical description of christian affection, "We are members one of another," in accordance with the abominable principles of the Adamites, as the only way of salvation. He induced her to assemble her neighbours of both sexes, under oaths of secrecy, to put it in practice; and after reading the scriptures, singing and prayer, which seems to have been so conducted as to serve only as means of nervous excitement, they passed the night in licentious orgies, at which heathenism itself would almost blush. These assemblies were continued for years, until their destructive effects upon the health and intellect of their members, made concealment impossible.—Not a few are found in this canton, who, under the plea that there is no condemnation to them that are in Christ Jesus, elect according to the foreknowledge of God; that we are no more in bondage to the law; that whoso is born of God cannot commit sin, (i. e. as they explain it, that no act of his can be sinful), adopt the grossest principles of antinomianism, and live accordingly; and pity those who do not comprehend the "liberty wherewith Christ has made us free." In short, some of these expressions of the scriptures, which exhibit the most important truths, and which are most touching to a christian heart, are thus associated in the minds of many, with such disgusting and horrible extravagances, that great prejudice has been excited against their use in the support of truth, and against the more literal interpretation of the scriptures. After reading the judicial details of the Zurich crucifixion, in which passages of scripture relating to the atonement were reiterated even to satiety, in order to justify and animate the actors in the horrid tragedy, we could not wonder at the deep emotion of a man of refined feelings, who had perhaps never had the opportunity of observing narrowly, the influence of the gospel on the heart and life. He grasped the arm of a friend, who was conversing with him on the sacrifice made for sin. "Do not talk to me of blood," said he; "it is a weakness, I know, but I cannot hear of clearing away sin by blood, without horror." We cannot be surprised that such examples of the use of scripture, should excite prejudice against those who attempt to support novel opinions by its authority; or that the government should feel some anxiety concerning the appearance of a new sect. In addition to this, we have been suprised to find, even in the minds of some men of very liberal views, a cloud of obscurity on the subject of religious liberty. They have been so accustomed to see the order and ministrations of the church sustained by the civil power, that they cannot easily conceive of their independent existence. They regard a system like that of the United States as destructive to religion; and cannot comprehend how it should produce any thing but the wildest fanaticism, and the grossest immorality.

From the New-York Observer.

LORD CHESTERFIELD & ST. PAUL.

Mr. Editor—The different results of two lives, the one spent in fashionable dissipation and pleasure, the other in conformity to the precepts of christianity, may, I think, be strikingly exemplified, by a comparison of the opposite sentiments of two celebrated men, the one a mere man of the world, the other a devoted Christian, uttered on similar occasions, viz. near the close of life and on a retrospection of the past.

One of the individuals to whom I allude is the late Earl of Chesterfield, a nobleman for whom nature had done much, and birth and education more. He was, in his day, universally allowed to be the most elegant and accomplished man in Europe; and he was no less conspicuous in the political, than in the fashionable world. No man ever possessed greater advantages for the attainment and the enjoyment of worldly pleasure; and no man ever drank deeper of the sweet, but poisonous draught. Let us hear him at a time when age and disease hung heavy upon him, and rendered him incapable of further enjoyment.

"I have seen," says he, "the silly rounds of business and of pleasure, and have now done with them all. I have enjoyed all the pleasure of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low. Whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled at the glare. But I have been behind the scenes. I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminated the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world had any reality; but I look upon all that is passed as one of those romantic dreams, which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation, which most people boast of? No, for I really cannot help it. I bear it, because I must bear it, whether I will or no! I think of nothing but of killing time the best way I can, now that he is become my enemy. It is my resolution to *sleep* in the carriage during the remainder of the journey."

"You see," says Bishop Horne, remarking on this passage, "in how poor, abject and unfitted a condition, at a time when he most wanted help and comfort, the world left this man, and he left the world."

The other individual alluded to is Paul, "the aged;" a man of very different character, and who applied his transcendent talents to a different purpose. Instead of making worldly, sensual pleasure the pursuit of life, he devoted all, pleasure, health, liberty, life, to the glory of his Maker, and to the benefit of his fellow men. He knew no pleasure save in labouring for the salvation of mankind. He knew no other glory than in humbling himself before his divine Redeemer and in bearing his cross. Let us hear the language of such a man, at the close of a life of tribulation, and about to be ended by martyrdom.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; hence forth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Is it not worthy of sober remark, Mr. Editor, that one man, whose whole life has been a constant round of gaiety and pleasure, should look back upon it with so much disgust, and make his exit with such feelings of disappointment and remorse; and that another, whose life had been a uniform scene of peril and suffering, should, at its painful close, review it with such satisfaction and complacency, and then go off the stage with such a song of triumph in his mouth?

J. F. P.

From the Religious Intelligencer.

THE SPIRIT OF A CHRISTIAN.

The following anecdote is from the "Memoirs of the life and character of Rev. Samuel Hopkins, D. D." by Rev. J. Ferguson, of Attleborough, Mass. Dr. Hopkins was a native of Waterbury, in this state, and a graduate of Yale College. He was settled pastor over a church in Great-Barrington, Mass. in 1743, and afterwards removed to Newport, R. I. in 1770:—

The Rev. David Sandford, late pastor of the church in Medway, Mass. had at an early age received a liberal education. The intention of his parents was to prepare him for the ministry; but being destitute of religion when he arrived at manhood, his attention was directed to agriculture. As a farmer, he was located in the town of which Mr. Hopkins was the minister. They married sisters. But although thus nearly related, Mr. Sandford was a bitter opposer of the religion and preaching of his brother Hopkins. To him, the preaching of Mr. Hopkins appeared contemptible and foolish; and on this ground, he justified himself in giving only an occasional attendance on his ministry. But although he thus sought to justify his neglect of the instituted means of grace, his conscience was by no means easy. As an evidence of his state of mind at this time, and the rankling opposition of his heart, he afterwards mentioned, that while at work on his farm, on removing a log which had become embedded in the ground, his attention was directed to a number of very minute, and to him, uncommon animalcules. After observing them for a moment, he thus expressed the rankling feelings of his heart—"Hopkins says that nothing was made in vain, and for what were you made?" At the same moment crushing them beneath his feet, he continued, "There, that is what you were made for." "Yes," said a voice within, which spoke the language of conscience, "they were made to show forth the enmity of your heart against God."

While thus indulging feelings of bitterness against the government of God, and for righteousness' sake, against his brother Hopkins, the settlement of an estate belonging to their wives' family, made it necessary for the brothers-in-law to have frequent intercourse with each other. At one of those meetings, Mr. Sandford indulged his rankling spirit, by endeavouring to irritate his brother Hopkins. At length he succeeded. Mr. Hopkins left his brother's house in anger. To Mr. Sandford, the irritation of Mr. Hopkins was a triumph. "There," said he to his wife, "there goes your saintly brother. He professes to be a Christian, and is always insisting upon the necessity of a change of heart; see what a heart he has exhibited." "And," said Mr. Sandford, when afterwards relating the circumstance, "I felt that I had triumphed, and that to me was a night of joy. I had gained an advantage; my foot was on the neck of brother Hopkins, and I was determined to keep it there." But the next morning, Mr. Hopkins called upon his brother at an early hour. "I want to see your family together, brother Sandford." When the family had assembled he proceeded—"Last evening I was angry; mine was not the spirit of the gospel. I have done much to wound the cause of religion, and to prejudice you against it. I have had no sleep to-night, and I cannot hope to receive forgiveness of God, until I have asked your forgiveness. Brother, will you forgive me? and oh! do not form your opinion of religion from what you have seen of its influence in my example." "And," said Mr. Sannford, "as he left my house, his eye fell upon mine, and it pierced my heart. That placid look spoke of peace within, and of peace to which I was a stranger."

The conviction of an essential difference between his brother's affections and his own, which then fastened on the mind of Mr. Sandford, never left him, until he hoped that in a new and higher sense he could call his brother Hopkins, *brother*.

From the Philadelphian.

"CLOSE-FISTED CHRISTIANS!"

"What an expression! Doubtless it was coined by some infidel, for the purpose of slandering some of the benevolent folllowers of the benevolent Jesus."

Well, it is lawful to learn from an enemy; and some enemies tell the truth. There are professing Christians whose hands are closed like a vice, against all the benevolent efforts of the day. They have money enough to increase annually their amount of bank stock, or to purchase new farms, or to obtain new mortgages; but they have none for any religious purpose, except to pay their pew rent or subscription to their own minister; and that they begrudge him. They justify themselves for not being charitable, by saying that the Lord loves a *cheerful giver*, and they cannot give *cheerfully*, therefore they will not give at all. With these professing Christians, all agents for the benevolent societies of the present day are "sturdy beggars; who are supposed to live by their commissions on the funds which they collect;" and they will tell you, that should they give to all the Missionary, Tract, Education, and Sabbath school applicants, who call on them, they should have nothing left for their families; wherefore they will give none. Were Christ Jesus on earth, and disposed to accept of any thing from them, for the building up of his kingdom, they would not cheerfuly give him a dollar; they would find some excuse for not acknowledging him and his claims, and would treat him as did the unbelieving Jews.

One of these close-fisted Christians, I saw the other day, in a place of worship. He did not like this business of giving names with donations. He wondered they did not send the plates around, for the preacher would loose a great deal, so he gave nothing.—Reader, this same man is worth twenty thousand dollars; and not long ago, when a special collection was made for the American Colonisation Society in his own church, the plates *were* sent around; and he liberally, very liberally indeed, put in ten cents. A man of veracity saw him do the noble action, and testifies to the act.

Now mark the contrast. Yesterday a very aged black woman came to me, and said, "I'm a poor widow, and ha'nt got no larning, but I want others to get it; and I want to give you my money. Here it is; it's all I've got." So she took out her snuff-box, and from the midst of the snuff gave me a six-pence, which she had intended for the future replenishing of her store. "I hope," said she, "that I love Jesus too." It would have been cruel to deny her request: I took her six-pence, but took heed also that she should afterwards receive a shilling. A close-fisted Christian might learn a useful lesson from this old black widow's snuff-box, and her donation to the American Sunday School Union.

From the Home Missionary.

EMIGRATION OF LAYMEN.

The most important feature in the plan of supplying this country with Sabbath schools, is the project of sending out teachers. The system of means necessary to the conversion of the world is complicated, and varies according to circumstances; but in order to produce the greatest effect, they must all be used in their due proportions; and I apprehend, that so far as relates to this country, an important part has been entirely overlooked. A half dozen families of the right stamp, in company with the missionary, in many places would render his labours doubly efficient; but they might come out without expense to the society, if they were convinced of their duty. Every new missionary then should have his little colony selected to accompany him, or pledged to follow and settle round him. What does New-England, our country, and the world, owe to the piety that first landed on Plymouth rock. Such a colony went in a body from G——, in Mass. to G——, in Ohio. The first Sabbath was a day of holy convocation, and when I visited them, nine years since, it was one of the most pleasant and best societies in the state. I do insist, that the peculiar circumstances of this country demand an emigration, *from principle*, of men whose influence would be of more value than wealth can purchase. Bibles, tracts, and missionaries, are indispensable, but they must be accompanied by intelligent and matured piety in the ordinary walks of life, affording a living example of whatsoever things are pure, whatsoever things are lovely, and of good report; and it appears to me that the public attention should be turned to this subject, and the public mind informed and aroused.

If the voice of an obscure Christian, wandering away from religious institutions in prosecution of wordly enterprise, has made its thrilling appeal through your theological halls, and called forth their young men to this field of toil and trial, shall they not be heard in turn, when in tones of pathetic remonstrance they cry, "*Men of Israel, help?*" It is true that the harvest is great, and the labourers few; and shall those few spend their strength in vain, because there are none to hold up their hands?

HOLY LIVING.

DAILY RESOLUTIONS OF J. C. LAVATER.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do nor undertake any thing, which I would abstain from doing if Jesus Christ were standing before me; nor any thing of which I think it possible I shall repent in the uncertain hour of my certain death. I will, with divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Every day shall be distinguished by at least one particular work of love.

Every day I will be especially attentive to promote the benefit of my family in particular.

I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without praying, nor, when I am in health, sleep longer than, at most, eight hours.

I will every evening examine my conduct through the day, by these rules, and faithfully note down in my journal how often I offend against them.

O God! thou seest what I have written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience.

From the Evangelist.

BAPTISTS IN VIRGINIA.

The editor of the Richmond Herald remonstrates with his brethren for the limited

support they give his paper, and the trifling interest they feel in knowing the welfare of Christ's kingdom, in the following pungent terms :—

"In one of our largest associations, the Roanoke, containing, we believe, upwards of thirty churches, we have but two subscribers, private members. And as an obvious consequence, no account of the annual meetings of that body has appeared in any religious periodical, for three or four years past. They are nearly lost to the denomination ; yet this association, a few years ago, was one of the most influential in Virginia, both in point of numbers and talent. Not one third of the baptist ministers in this state take the Herald. Some few of them take the Columbian Star, but the great majority of them are utterly in the dark, as to what is transacting around them. Of course their churches are equally destitute of knowledge. It may be remarked, that in those churches in which the circulation of religious periodicals is discouraged, bible classes and Sunday schools, and bible, mission, and tract societies, are equally unknown. The importance of the press is universally acknowledged in secular matters. It is considered, and very justly, the best safeguard of our liberties ; and every intelligent Christian will readily admit, that its influence is not less beneficial in spiritual things. The paper published in this city by our presbyterian brethren, has a circulation three times as extensive as the Herald: Yet our denomination is probably three times as numerous as theirs. The Baptists in Connecticut and Vermont, support each a paper larger than the Herald, yet the number of Baptists in each of those two states, does not amount to one-fourth the number of members in this state."

TEMPERANCE.

From the Evangelist.

"IF I DON'T, OTHERS WILL."

Would the primitive Christians, had they known the art of distillation, have converted bread-corn into poison for the use of self-destroyers ? These Christians gave their bodies to torture, the sword, flames, the ocean and wild beasts. They died for their *brethren*. So far were they from promoting sin in others.

St. Paul classes drunkenness with idolatry. To the Gentles, the apostles were sent, to bring them from dumb idols to serve the LIVING GOD. But some of the new converts might have said, "We live far in the interior, we cannot be remunerated for our timber and marble in any other way, than by reducing them into the shape of an idol. Surely we shall not injure the morals of the idolaters." Now, what would the apostles have said to such idol-making Christians ? "No idolater hath eternal life." What ! shall those who abhor idol worship, make idols for others to bow down before ! "*If I don't, others will.*"

The primitive Christians looked upon the very making of idols (though with no intention to worship them) as an unlawful trade, and as inconsistent with the spirit of christianity. How have we renounced the devil and his angels, (says *Turtullion*, meaning their *solemn renunciation in baptism*), if we make idols ? Nor is it enough to say, though I make them, I do not worship them ; there being the same cause not to make them, that there is not to worship them, viz. the offence that in both is done to God. Yea, thou dost so far worship them, as thou makest them, (and if others did not worship idols, thou would not make them) ; and therefore he soundly pronounces, that "No art, no profession, no service whatsoever, that is employed either in *making* or *ministering* to idols, can come short of idolatry."

I wish somebody would take the trouble to ascertain the force of this reasoning, if applied to the distillation of bread-corn and fruits for the use of drunkards and the public.

AN ASSOCIATE METHODIST.

IMPORTANT TEMPERANCE MOVEMENT.

The noble example set by a number of apprentices in this city, something more than a year ago, which has resulted in a temperance society, consisting now of about two hundred members, is exciting the spirit of emulation among apprentices in other places. In Philadelphia, a similar society was formed some time since.—On Friday evening last, pursuant to previous arrangement, a meeting was held in Newark, in the baptist church, for the purpose of adopting preparatory measures for the formation of an apprentices' temperance society in that place. The audience assembled on the occasion was thought to be larger than had been witnessed in that house for a long time. After the meeting was opened, by singing and prayer, by the pastor of the baptist church, an eloquent and appropriate address was delivered by the Hon. Mr. Frelinghuysen. The address was followed by reading the report of the New-York Apprentices' Temperance Society, together with remarks from two of its members. A resolution was then read and signed by about forty individuals, who are to meet again on Friday, evening next, for the purpose of drafting a constitution, and organising a society. How ought the example of these youths to raise the blush of shame on the cheeks of many parents, masters and guardians.—*Gen. of Temperance.*

INTELLIGENCE.

From the Christian Spectator.

PERSECUTIONS IN SWITZERLAND.

For several years past, two or three of the clergy of the established church in the city of Berne, have preached the doctrines of the gospel as exhibited in the standards of the church, with simplicity and faithfulness.—Much interest was thus excited in a small number of persons, several of whom were among the class of patricians, and the result might be termed a little revival. Public attention was called to it, by the change of conduct in those who were its subjects.—Their consciences would no longer allow them to partake in those violations of the Sabbath, and those questionable amusements which were customary in the world around them ; and they felt the need of assembling themselves for social devotion and christian intercourse, during the week. Those who felt reproved by such conduct, spared neither censure nor invective. The names of "*Pietist*," "*Methodist*," "*Mummer*," &c. were unsparingly applied to them ; and in one instance, the windows of a person who was obnoxious on this account, were broken. It is but justice to the government to state, that immediate and vigorous measures were taken to repress all violence ; and no one was suffered to interrupt them, so long as they continued in connection with the established church. Much hostility was indeed expressed against these private assemblies, but so much patrician influence was exerted in their favour, that the government did not venture to execute the threats, sometimes thrown out, of prohibiting them.—Pietism continued to increase, from the increased action produced by these social meetings ; and the flame was undoubtedly nourished by the conversation and correspondence of pious British travellers, whose influence may now be traced in every part of the continent, from Calais to Naples, and exhibits one of those remarkable traits of the divine government, by which the seed of the word is scattered over the world, often by the consent of those who wish to destroy it. The wealth of the English gives them access every where. Even the court of Rome, rather than lose this source of revenue, allows heresy to rear its standard of rebellion on the banks of the Tiber ; and the efforts of such as are piously disposed to spread light around them, are winked at, to avoid offending or alarming the *national* spirit even of those who are devoted to the pleasures of the world.

During the year 1828, a small number of the persons who were thus awakened, felt it their duty to separate themselves entirely from the established church. Their consciences were wounded by the prostitution of the ordinance of the supper, in admitting all who chose to come ; since many of the openly vicious, and a multitude who had no apparent interest in religion, belonged to the number. They urged the necessity of discipline, from Matt. xvi. and xvii, 1 Cor. v. &c. and maintained that that could not be deemed a church of Christ, which tolerated vice in its very bosom. They felt themselves bound by the precept, 2 Thess. iii. 6, 14, 15, and 3 John 10, 11, to withdraw from a church in which the gospel was not generally preached ; and which cherished in its bosom, so many who crucified Christ afresh, and whom they considered themselves as recognising as brethren, by partaking of the same bread and the same cup. This measure was promoted by a person who had been banished from the canton de Vaud ; and who was received at Berne, under a pledge to the police, that he would not speak of separation. The violation of this pledge led to his expulsion, which was the first act of the government on this subject. This excited no serious opposition, since those who agreed with him in sentiment, did not approve of his violation of truth. It did not however prevent the continuance of the assemblies of separatists, and their distinct avowal of their sentiments ; and they obtained from a member of the government belonging to the established church, the use of a room in his own house, on condition that nothing should be said there in direct promotion of separatism.

This decided course of conduct, notwithstanding many hints and threats, placed the government in an embarrassing situation. Eight years before, the canton of Vaud had treated a similar sect (of which some of these very individuals had been members) with great severity ; and with so little effect, that their numbers had been constantly increasing, and their spirit had been diffused through a large number of the established churches ; to the great annoyance of those who do not love the gospel. Thus warned of the danger of violent measures, and yet anxious to find reasons for expelling the leaders of the obnoxious party, they directed the superintendant of the police to keep them and their assemblies under constant and rigid inspection ; and all who were concerned with them, were watched with the same view. At the same time, one of the evangelical clergymen was sent for, and warned to alter his mode of preaching ; and although he did not approve or preach separation, he was accused of contributing to the excitement of feeling, which gave rise to it, by his mode of exhibiting the doctrines of the bible. We need scarcely add, that the warning was without effect on the faithful minister of Christ.

AMERICAN INDIANS.

We still continue to hear most satisfactory accounts of the spiritual condition of the Choctaws, notwithstanding the temptations to licentiousness, which have been legalised by legislative authority, in the extension of the laws of Mississippi over them. In giving some sketches of christian character exhibited in the course of his pastoral visitations, Mr. Williams relates the following :—

April 5, 1830.—I called on a man who is very deaf. Having heard that his mind was seriously impressed, I wished to learn something of his exercises. Having by signs learned my wishes, he left his plough, and tried to tell me how he felt. As he is so deaf, that, in order to be heard, one must speak very loudly in his ear, he of course had received no instruction by the ordinary methods, unless he had gathered some ideas by carefully observing the motion of the lips and the gestures of those who had preached where he had been present. With but one or two exceptions, none had taken special pains to instruct him, and he began to think no man cared for his soul. He determined, therefore, to ask his Father above, concerning whom he had some imperfect ideas, to have pity upon him. He saw the change in the appearance and conduct of his neighbours ; their suppliant posture, flowing tears, uplifted eye, or joyful countenance. They surely, as it seemed to him, were getting some good, and he thought from what he witnessed, that it must come from above.—He therefore had recourse to prayer, and his petitions had been frequent and fervent, though his life depended on his own exertions. "My Father above, pity me, do thou pity me, and give me a good heart ; forgive all my bad deeds and bad thoughts, and make me really a good man." This had been the burden of his prayer, and it was attended with a thorough reformation in all his conduct. He furthermore said—"Certainly something good came down from above, and entered into my very heart, and it makes me exceedingly happy. My heart did not change itself, or go up of itself, and get this good thing. It came down ; it did surely come down, and fill my very soul with joy. I think this is that good thing which my fellow Choctaws appear to be seeking ; and I hope my Father above has pitied me, a poor deaf man, and bestowed it on me also." I made signs to him to pray. That instant he exhibited a peculiarly solemn countenance, expressive of the most profound reverence, and knelt down. I observed that he made no mention of the name of a Saviour. Jesus, that precious name which now dwells so much and so delightfully on the lips of the poor Indian, had not yet been uttered in his hearing ; and the word *Amen* at the close, which the Choctaws have adopted, was likewise omitted. This was an omission of comparatively trifling importance. But I felt it to be a privilege to tell him something of Him who is indeed the Saviour and friend of the red man also.

It was with great exertion and much difficulty, that I made him hear so distinctly, as to be able to pronounce the word himself, and to understand something of the nature of the atonement. But I happily succeeded, and the effect of this intelligence on his mind was visible in his countenance. He often repeated the name *Jesus*, during our interview, with a most joyful and solemn countenance. "Jesus, my heavenly Father's only and beloved Son, who died for lost men, and through whom alone I may be saved ; it is good, very good indeed." The impression on my mind from this interview will, I hope, abide and profit my own soul. While many who have ears to hear, turn them away from hearing the thunders of the law ; this poor red brother, almost without ears, has heard the still small voice.

LETTERS FROM CHINA.

The following extracts of letters from China, (says the Religious Telegraph), which we find in the Missionary Herald for October, will be highly acceptable to those who feel interested in the incipient measures, which, it is hoped, by the divine blessing, will diffuse the knowledge of Jesus Christ and salvation among thousands in China. The first is from Rev. Dr. Morrison, to J. Evarts, Esq. corresponding secretary of the American Board :—

My dear Sir—Your note of October 14th, 1829, I received by Rev. Mr. Bridgman, and immediately endeavoured to do what was necessary ; i. e. I set him on to learn the Chinese language without delay, affording him such assistance and advice as were in my power. He studies daily at the same table with myself, under a veteran Chinese literary graduate, who predicts that Mr. B. will soon learn the Chinese language.

I introduced a teacher to him who knows something of the christian revelation ; and this evening I introduced to him and Mr. Abeel, the Chinese convert, Leangafa, who read the 10th chapter of Luke, in the Chinese language, and gave the sense of verse 2d. After which he prayed fervently and fluently for your missionary to this empire.

Leangafa has written a few lines in his own manner, to yourself, which Mr. Bridgman will enclose.

The native Christian says, that "among those who ardently love the Saviour, difference of country makes no distinction." This is the principle on which I act ; and therefore the missionary from New-England is as much an object of my respect and regard, as if he came from Old-England. Whatever divine Providence may enable me to do for your missionaries, will be done, both as a duty and a pleasure. Farewell. Your's, affectionately, in the best bonds. ROBERT MORRISON.

Letter from Leangafa, the Chinese convert, to Mr. Evarts, translated by Dr. Morrison.

The gospel of truth is the gracious proclamation of the most high God, to be made known to all nations under heaven ; to cause all men to know the import of this gracious proclamation, for the obedience of faith, that they may avoid the everlasting misery of the soul.

Hence, without any distinction of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among the nations the truths of the gospel.—They who have the talent of wisdom or knowledge ; they who have genius or great abilities, should assist it with their genius and abilities ; they who have money should assist it with their money.

At present, in China, there is an abundant population, but the preachers of the gospel are few ; and those who may desire to hear the gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honoured nation, who have warm hearts, and delight to assist the gospel of the Saviour, send a few more shepherds to China to promulgate the gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do so will be yielding obedience to the command of our Lord ; in the next place, they will be fulfilling the duty of loving their neighbour as themselves ; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustible blessings. Is there no beauty or excellence in this ?

To the venerable teacher of righteousness, Mr. Evarts.

Tenth year of the reign of Taoukwing, 3d moon, 2d day.

From the New-York Observer.

HOW SAINTS ARE MADE BY THE POPE.

The following is a late *decree of the Pope*, to CANONISE A SAINT. We copy it as a curiosity from the U. States Catholic Miscellany, a paper which is intended for the defence of popery, and for the diffusion of its light among the good people of the United States. By this document, it appears, that the age of miracles among the Papists has not yet passed, and that "our holy father the Pope," has power to decree the reality of reported miracles, as well as power to forgive sins. When, O, when shall these impious mummeries cease ? How long must these superstitious rites, exhibited in a *christian* dress, delude and deceive the hopes of rational creatures, who must shortly give account for them at the tribunal of a Holy Judge ?—

"Amongst the workmen whom the heavenly father hath uninterruptedly sent to cultivate his vineyard, the blessed *Alphonsus Maria de Ligouri* laboured exceedingly for the instruction of the people, by his discourses and his writings. Having in early youth quitted the entanglements of the world, he instituted the congregation, stiled, "Of the holy Redeemer." Subsequently having become a bishop, as an excellent pastor, he shone with heroic virtues. Those virtues, to which have been superadded miracles after his death, and which appeared to be a divine testimonial in his favour, caused him to be regarded specially at our altars.

"But subsequentley to his beatification, new miracles having occurred thro' his intercession, the sovereign dispenser of all good hath thus manifested that the glorious pontiff ought to be more elevated, and that the name and the honour of saint should be granted to him. Of those new miracles two have been specially examined with the greatest care ; and our holy father Pope Pius VIII. by a decree dated on the 3d of the nones of December, 1829, hath approved of them.

"Nevertheless, as it is an ancient usage that there should be a general meeting of the congregation of rites, for the purpose of ascertaining whether, after the examination of the two miracles which have occurred subsequent to the beatification, there can safely be a process to solemn canonisation ; the Cardinals and other members of the congregations did meet on xii. of the kalends of May of the present year, at the Quirinal, and did unanimously declare in the presence of his holiness, that there might safely be a process to the canonisation.

"The holy father was of the same opinion ; but previous to confirming the request of the consultors, his holiness kindly exhorted them all to petition heaven for light to direct him in the judgment which he should pronounce.

"He resolved to give judgment at the time when the church commemorates the appearance of our Redeemer, the victor over death and hell, to his disciples, and commanded them to teach all nations, a precept which the blessed Ligouri carried through life into practice.

"On this Sunday, therefore, after Easter, V, having offered the holy sacrifice, having summoned to the Quirinal the Cardinals, Joseph Albani, Secretary of State, pro-perfect of the congregation of rites, and Charles Odeschalchi, reporter of the case, together with Virgil Pesetelli, promoter of the faith, and the undersigned Secretary ; his holiness pronounced that there might with safety be proceedings had to the solemn canonisation of the blessed ALPHONSUS MARIA DE LIGOURI.

"His holiness hath ordered that this decree should be published, and be preserved with the acts of the congregation of rites, and that apostolic letters should be drawn up respecting the canonisation, which should be celebrated at the proper and accustomed time, in the basilic of the Vatican.

"Given on the 17th of the kalends of June, (16th May), 1830. J. CARD. ALBANI.

"J. G. FATALI, *Secretary to the Congregation of Rites.*"

LETTER FROM FRANCE.

From the Religious Intelligencer.

Translation of a letter from M. Pastor de Felice, of Bolbec, France, to Dr. Jacob Porter, of Plainfield, Massachusetts :—

BOLBEC, *February* 16, 1830.

Very dear Brother in Jesus Christ, our Saviour—I received the letters that you had the goodness to write me ; likewise the packages of religious books. For these several communications, you will please to accept my sincere thanks. I have read with very great interest, the details, which you give me in your last letter, concerning the zeal of the pious friends of the bible in the United States. Your fellow-citizens, sir, deserve the blessings of all true Christians throughout the world, for the activity which they display in spreading the good news, whether by bible societies, or missionary societies, and others of the like kind. May the example of Americans be followed by all nations, many of whom, alas, are still sitting in the region and shadow of death.

The Christians of France have already made some efforts to revive in their hearts the religious faith, but hitherto they are far from having attained the object. Our people are more occupied with things visible, than with things invisible. Political debates absorb the greatest part of our highest intellect ; and the interests of religion seem to have for many of our superior minds, only a secondary importance.—When the state of France is attentively observed, it is impossible not to see with pain, a great indifference to religion, and even, among many, a formal opposition to the principles of the gospel. It is not true, though it has been asserted in some publications, that France has become christian. The philosophy of the eighteenth century, and the atheism of the revolution, have left too many successors ; it is little more than the surface and appearance that are changed. They are still irreligious at heart ; only they no longer boast of it. It is necessary likewise to add, that for fifteen years past, the christian religion has rather lost in France, than gained. The reason of this unhappy retrograde march, is very simple ; it is, that the catholic clergy wished to become a state in the state, that they are entangled in worldly affairs and political intrigues, and have consequently irritated against them those that did not share in their opinions. You are very happy in the United States in having had the wisdom to separate religion from government.

Nevertheless, it is just to remark, that the protestants of France must, in general, be excepted from the preceding observations. There is certainly, in the heart of our reformed church, a religious revival. Our bible society goes forward constantly with zeal and success, though its progress, for two or three years past, has a little abated ; as our most pressing wants are supplied. We have but a narrow circle of action, because we can scarcely address ourselves to any but those of our own communion.—Should we undertake to give bibles to the Catholics, it is too evident that it would draw upon us the severest reflections, and, perhaps, be the means of suppressing our society. It is necessary to wait till Providence points out to us the time when the harvest is white ; and then we will be ready to send forth the labourers. Our Missionary Society is in a very satisfactory state. It increases every year, and I hope, by the grace of God, that its success will not be diminished. You have doubtless heard, my dear sir, that we have this year, sent three missionaries to the Cape of Good Hope, and that they are the first labourers that our reformed church has sent among the heathen for about three centuries. Our latest intelligence is, that the three young men have happily arrived at the place of their destination, and doubtless they are now engaged in publishing the good news to the idolatrous people. May they prosper, and cause an abundant harvest to spring up by the grace of the Holy Spirit !

I thank you, my dear sir, for the obliging offer you are pleased to make, of sending me some publications from the United States. A work on which I am now engaged, renders this offer still more precious. I am employed upon a work concerning the institutions of benevolence and charity in the different parts of the world ; and your country is one of those that must be placed in the first rank in this report. I have already received from other friends some books from the United States, that treat of these subjects ; among others, the reports of the Prison Discipline Society of Boston, and a work concerning Sunday schools. But it would be very desirable to receive, through your interposition, the reports and other publications of the Temperance Society in your country, likewise those of the societies for the encouragement of elementary instruction, and for meliorating the condition of the poor. If there have been published in your country any works, either concerning alms-houses, or savings-banks, or the colonisation of the poor negroes, I should be very grateful if you would forward them to me. I venture to hope, sir, that if your engagements permit, you will have the goodness to interest yourself in my request as far as possible. Be assured, likewise, that I shall esteem myself happy to receive any commission of the like kind on your part, and will hold myself in readiness to execute it.

Be assured, in the mean time, of the pleasure that I shall experience in continuing with you a correspondence that is so interesting in all its relations, and be pleased to accept, dear brother, my friendly salutations.

VISIT TO THE CHEROKEES.

A highly respectable gentleman of the south, in a letter to the editor of the New-York American, says :—

"Some months since I accompanied a small party of soldiers to the Cherokee country, in order to quiet some disturbances which had arisen between the Indians and some white intruders. In the execution of this duty, circumstances rendered it necessary for us to visit some of their principal head men, and among others Mr. John Ross, their principal chief.

"The dwelling of Mr. Ross is pleasantly situated on the north bank of the Coosa river. The house is very well built, much in the style of the residences of farmers in flourishing circumstances at the north, and is surrounded by well cultivated fields. The day on which we arrived happened to be Sunday, and, from the concourse of well dressed natives there assembled, we supposed they intended celebrating divine service. This proved to be the case ; for, after a short time we were invited by Mr. Ross, "to hear divine service performed in Cherokee." We attended accordingly, and found there about fifty Indians. There were present two regularly ordained *native* preachers, of the methodist persuasion ; one of them was a full blooded Indian, and the other a very dark "mixed blood," possibly one fourth white. The service commenced by singing hymns in the Cherokee tongue, translated from the English, & adapted to English tunes. Hymn books in the Cherokee character were used, and nearly all the audience participated in the sacred exercise. Then followed a chapter from the bible ; then a sermon and exhortation, &c. according to the rites of the methodist church. The deportment of the audience throughout, was serious and attentive. I need not say that I was surprised and delighted ; indeed it was a highly affecting sight to see the descendants of a race, who twenty years since were plunged in ignorance and barbarism, now profiting so largely by the precepts of the gospel, intended by its author to benefit alike the white man and the red man.

I entered the Cherokee country with an impression, that through the well meaning zeal of their (the Cherokees') friends, the accounts given of their progress in civilisation, &c. had been rather exaggerated ; but although I visited by no means the most flourishing portions of the ircountry, I was led to the conclusion, that if errors had been committed, they were generally on the side least favourable to the Cherokees.

Mr. Ross, as you have no doubt heard, is a gentleman of excellent natural talents, and of solid, I had almost said brilliant attainments. His library is small, but well arranged. I had an opportunity to see but few of the other chiefs ; of these, some were full Indians, and others of mixed blood. They appeared to be men of good sense, and generally possessed a tolerable English education, which they acquired in Tennessee and at the missionary establishments. The common people were almost universally comfortably clothed in habiliments of their own manufacture, and after the manner of the whites."

London World.—We rejoice that this valuable religious paper is likely to be sustained. It is the only weekly religious paper in Great-Britain. Owing, however, to the enormous expense attendiag newspaper publications in that country, on account of their unmerciful system of taxation, this paper has heretofore been but feebly supported. On learning this fact, several persons have come forward, and by loans and contributions, have relieved the establishment from its present embarrassments. This paper has taken high ground in favour of religious liberty, and has exposed, in a fearless manner, the evils arising from a "Union of Church and State." This, together with the course it has pursued in regard to evangelical religion and sound morals, has made it generally odious to the irreligious, both in and out of the church. We trust, however, the religious public in England will not suffer it to be suspended.—*Cincinnati Chr. Jour.*

Law Religion.—On the accession of King William to the throne of Great-Britain, he issued a proclamation against *Sabbath-breaking*, profanity, and other vices. The first public dinner given to his lords, however, was on *Sunday* ;—thus placing his acts as a magistrate, and his example as an individual, in direct opposition to each other. This, however, is in strict accordance with the moral code of the Sabbath mail party, that a distinction is to be made between the morality of a man as a public officer, and as a private individual. There is the difference between the United States and England. There a man is required to be moral and religious as a public officer, although he is at perfect liberty to be extremely vicious as a man. Here it does not injure a man to be vicious and irreligious in both capacities.—*ib.*

Mission to the Marquesas Islands.—We learn from the Missionary Herald for October, that the prudential committee of the American Board have resolved upon commencing a mission at the Marquesas islands, and as soon as God, in his providence, shall place the means at their disposal. It is proposed to send, for the first instance, three or four missionaries, including one or two of those now stationed at the Sandwich islands, whose places will be supplied by a reinforcement soon to be sent from this country.—The population of the Marquesas islands is estimated at 50,000, all idolators, but desirous of instruction.—*N. Y. Obs.*

Persecution in Jamaica.—The opposition to missions in this island, still continues with unabated energy. The newspapers teem with most malignant aspersions against the missionaries and their followers, many of whom are slaves. One of the slaves, a member of the baptist church, was recently flogged in public, with a cart-whip, and afterwards worked in chains, *simply*, and for *nothing else*, but for praying to his God in public worship ; and that too, after his owner had given his consent !

American Board.—We perceive by the Missionary Herald for August, that the Board anticipate a deficiency of receipts, the present year, to the amount of 20,000 dollars. We regret any diminution in the means of sending the gospel abroad, and cannot but hope that a bare knowledge of the fact will prove a sufficient stimulus to the friends of Zion, speedily to supply this lack of resources.

Pledge Redeemed.—The Norwich and vicinity Bible Society, have paid in their $2000, the sum which they engaged to raise for the special effort to supply every family in the United States. The Westchester County N. Y. Auxiliary has also redeemed its pledge to raise one thousand dollars ; and not only so, but pledged another thousand.

Seamen's Benefit.—We learn from the Norwich (Con.) Courier, that a circle of benevolent ladies in New-London, have manifested their kind regard and sympathy, by offering the garments which they have wrought with their own hands, to raise means for preaching the gospel to the 600 seamen sailing from that port.—*Evagelist.*

Calamity at Rochester.—Extract of a letter from a gentleman in Rochester, dated Saturday, Oct. 2, 1830 :—

"We had a dreadful scene last night in Mr. Penny's church. Mr. Finney was to preach there, and the house was *crammed* literally full. While Mr. Penny was making the prayer before commencing the exercises, a piece of timber gave way, and fell upon the plastering and knocked it off ; making a noise like the sudden bursting of thunder. In an instant the whole congregation rose, and here the scene beggars all description. A general screaming and rushing towards the door followed, & hundreds were trampled down. Those sitting near the windows below, stove them through and went out ; three men jumped, through excessive fright, from the galleries into the body of the church ; and one man very much injured another below, by jumping on him. There were none killed, but a great many hurt. One half of the females had either lost their shoes, shawls, combs, bonnets, necklaces or handkerchiefs ; and such an anxiety as those manifested who were out, was terrible. Mothers were crying, "Oh ! where *is* my children," and children inquiring in tears for their mothers, &c. One man jumped unharmed from the gallery window to the ground. I was sitting in the gallery, in range with the ministers, and could see all. An individual stepped forward and cried to the top of his lungs, "*No danger !*" to prevent those below from trampling one another to death. But it did no good. I imagined the roof would fall instantly ; and oh ! if it *had*, what a sacrifice would have been there !! My nerves *tremble* when I *think* of it. One woman had her arm broken, and many were badly bruised by being trampled on. On the whole, we have great cause of thankfulness for the preservation. Undoubtedly all that saved us was the getting out so quick. A committee have examined the church to-day ; they have found new cracks in the walls, and have condemned the church. It is to be torn down, and rebuilt on another spot." *Western Spectator.*

Literary Record.—The anniversary of the Newton, Mass. Baptist Theological Seminary, was celebrated on Wednesday, September 8th. The graduating class consisted of nine young gentlemen, candidates for the gospel ministry.

A letter from an American gentleman in Paris, received by the Edward Quesnel, contains the following :—"A Protestant, the Duke de Broglio, has been appointed minister of ecclesiastical affairs and public instruction ; and being the most conspicuous man in the cabinet, takes his seat as President of the Council, or Premier, by appointment of the King."

REVIVALS.

Great Revival of Religion in Wales.—We invite the attention of our readers, (says the New-York Evangelist), to the following letter, taken from a small volume by Rev. H. F. Border, entitled, "Pastoral Discourses on Revivals of Religion, with facts and documents :"—

Extract of a letter from Rev. D. Peter, theological tutor of the academy at Carmarthen, to Rev. Caleb Morris, one of the ministers at Fetter-Lane, London :—

My dear Sir—It affords me the greatest pleasure, that I have it in my power to communicate to you, for the information of our religious friends in England, and other parts of the world, a brief account of the progress of the Redeemer's kingdom in the principality of Wales, and especially of the unusual revivals with which many of the Welch churches have been favoured of late.

Few, perhaps, beyond the confines of the principality, are aware of the progress which the gospel has made among all denominations of Christians, in this part of Great-Britain, for the last fifty years. We have experienced an outpouring of the Holy Spirit in some degree, at various times, and we must say, that the arm of the Lord is still stretched out, in the salvation of many among us.

The number of ministers and chapels in the principality is now double what it was half a century back ; and the number of professing Christians of all denominations has increased more than three fold during that period. Indeed, I could name some churches among the independents, that have increased eight, ten, and twelve fold, in their number of members, within the last thirty-five years. For you well know, that some years back, it was not an unusual thing for many of our churches to receive ten, twenty, or thirty members to communion at a time, and that for several months in succession.

Fourteen years ago, when I was publishing my history of religion in Wales, I found, from authentic documents, that there were then in the principality 255 Calvinistic Methodist So-

cieties, and 205 Wesleyan Methodist Societies. The number of churches and societies at present is much greater.

Having given you some account of the state of religion in Wales, I now proceed to give you a particular account of the progress of the great revival with which we have been blessed in South-Wales for the last fifteen months. For some months previous to the revival, the greatest attention was paid to Sunday schools thro'out the country; religious meetings were more than usually numerous; the style of preaching more pointedly impressive; church discipline better attended to, and a greater degree of brotherly love prevailed in the churches.

To inform you of what I myself have witnessed, will be sufficient to show how the people are generally affected at those religious meetings where the revivals prevail. I have seen on these occasions, some with bended knees, folded hands, and uplifted eyes, agonised in earnest prayer; others prostrate on the ground, agonising under a sense of guilt; others praising God for the salvation of the gospel.—Much, perhaps, of what we see and hear at those religious meetings where the revivals prevail, may be the effect of enthusiasm; yet when we consider the moral change that is so visible in the temper and conduct of those who before were so notoriously wicked, and the religious awe which pervades all ranks in the towns, villages, and neighbourhoods where the revivals appear, we are compelled to acknowledge that the hand of the Lord is present, and that these revivals in South-Wales are the effect of the Holy Spirit.

The present revival in South-Walas commenced amongst the Calvinistic Methodists, at the village of Caio, in the county of Carmarthen, about the latter end of the year 1827, and was for some time confined to that religious body. Their meetings were blessed with an unusual degree of religious feeling; and on one occasion, a few individuals were so much affected, that they cried for mercy. They were joined by some religious characters, who were then convinced that their piety had been at too low an ebb, and thus the feeling became general in the neighbourhood. The most remarkable conversion, before the revival became general at that place, was that of a young man of the most abandoned character. While the minister was speaking of the sufferings of Christ, the perfection of his atonement, and his capability to save sinners, the reprobate sinner was pierced to the heart, and cried out in the most affecting manner for pardoning mercy and renewing grace.

In a little time after, the good work became more general, until at length all denominations in the neighbourhood caught the flame. The worst of characters were conquered, and scoffers ceased to scoff. Methodists, Baptists, and Independents, felt the heavenly flame. The revivals did not stop in that part of the country, but soon appeared in a line from Cilycwm to Lamorty'd, and even as far as Builth. Landover, Landilo, and many other places, were visited in a similar manner. There were also great revivals in Glamorshire, and Swansea. Mr. Evans, of Mynddback, in December last, received 200 persons to communion. During the last two months, above 600 have been admitted to the fellowship of the independent church in Morriston, including those on probation. The moral change which has already taken place in the neighbourhood of Swansea and Morriston, is truly great. As a friend of mine was returning, one evening, about a month back, from Lamsamlet to Swansea, he could hear nothing but singing of hymns and repeating portions of scripture, even by those persons whom he had seen a few Sunday evenings before, dancing and rioting. Instead of quarrelling and fighting, as usual, they now return from their work in peace and harmony, congratulating each other on the great things which the Lord hath done for them.

The general opinion is, that upwards of 3000 souls have been added to the churches of Christ, (including all denominations), in South-Wales, *within the last year*.

Your's, respectfully, &c.
DAVID PETER.

Carmarthen, Feb. 7, 1829.

Rochester.—We should be ungrateful to God, and might perhaps be justly charged with withholding from our readers information calculated to excite a thrill of joy, and gladden the heart of every Christian, were we any longer to delay noticing in our paper, the existence of a very general and powerful work of grace in this village.

It is now four weeks since Rev. Mr. Finney commenced his labours with us. At that time there was evidently more feeling and more of the spirit of prayer in all of the churches, than had existed for some time previous, and some solitary cases of conversion to encourage the hopes and gladden the hearts of Christians. At first the labours of Mr. Finney were principally confined to the 3d presbyterian church, rendered vacant by the removal of Rev. Mr. Parker to the city of New-York. They are still, on the *Sabbath*, confined to this church; but he has regularly delivered lectures in the other two presbyterian churches, once a week, until the church of the 1st society, the largest in the village, was so much injured by the immense concourse assembled in it a few evenings since, as to render the further occupation of it dangerous. He now lectures on Wednesday evenings in the 2d church, and on Sunday and Tuesday evenings in the 3d. Meetings for prayer and inquiry are held on the other evenings of the week, at some place in the village, and on some evenings in each of the three societies. The attendance is very numerous. On the Sabbath no place of worship is large enough to contain the multitude that assembles.

The power of God is displayed in the conviction and conversion of sinners. A large number of all ages and conditions, have submitted to his will, and are manifesting forth his praise. A very general seriousness pervades our societies; and the inquiry, "What shall we do to be saved," daily continues to be heard from awakened sinners. Such a revival, perhaps, was never experienced, where less disorder was witnessed, or less opposition manifested. The most perfect harmony prevails between the different presbyterian churches, and other denominations manifest the most friendly feelings. Indeed, Christians of different denominations are seen mingled together in the sanctuary on the Sabbath, and bowing at the same altar in the social prayer meeting. The word of God is addressed to the understanding, and the awakened sinner is pressed, as a matter of *present* concern, and of infinite moment, to decide whether he will accept or neglect the offers of pardon and of reconciliation to God.

We are daily cheered by the presence of ministers and lay members from neighbouring churches, by the deep interest which they manifest, and the assurance that we have of an interest in their prayers.

The work has extended to Rev. Mr. Benedict's society in Brighton, three miles east of this village; and in some of the churches in the neighbouring towns, an increasing spirit of prayer among Christians is manifest, and sinners are awakened, and some few instances of conversion give assurance that God is ready to pour down his blessings when his children are prepared to receive them.

It can hardly be necessary to say to Christians, that this glorious work can only be expected to continue so long as they are *humble*, and *pray*, and *labour*.—*Roch. Obs.*

Near Halifax C. H., Va.—A correspondent in this region informs us, that the most pleasing indications in reference to the revival of religion are now existing in this country. Though now an old man, he has never witnessed a similar excitement. He says—"At our meetings, both day and night, we have large gatherings of young and old, rich and poor, who cry for mercy, and seem deeply affected. Many have experienced a hope in Christ, and many, very many more, are anxiously seeking mercy."—*Col. Star.*

On the Reserve.—We are gratified to learn, that the churches on the reserve are, at length, beginning to experience a season of refreshing from the presence of the Lord. In various places, there are hopeful appearances, and in some, interesting revivals. An agent for this paper writes, that he was detained four days in a place, where anxious sinners were inquiring, "What they must do to be saved." In two adjoining towns, he says that a spirit of anxious inquiry pervaded almost every family, who had been at all within the reach of religious influence. We hope soon to be able to state particulars.—*Ohio Observer.*

WESTERN RECORDER.

UTICA: OCTOBER 19, 1830.

"*A World lying in Wickedness.*"—We who live in the midst of gospel privileges, sitting under our own vines and fig-trees, having none to molest or make us afraid, realise little of the vast amount of moral pollution which exists among the inhabitants of the world. We look upon our own goodly heritages, till the rest of the world is forgotten. We dwell upon the little verdant spots which surround us, till they magnify and fill the whole field of vision. A single synod, or presbytery, or church, or sabbath school, or a single object of benevolent enterprise, will often suffice to engross all the thoughts, and wishes, and exertions, and prayers, which flow out of the narrow channel of our contemplations. But could we stand upon some angelic height, and take a single glance at the whole world, how different would be our views and feelings! Three hundred millions of Heathen, one hundred millions of Mahomedans, one hundred and sixteen millions of Catholics, and only forty-two millions of Protestants, real and nominal. Of these forty-two millions, how many are Socinians, Universalists, Arminians, Antinomians, Quakers, Formalists? A large majority, even among nominal Protestants, make no pretensions to religion. Multitudes, in the most favoured places, despise religion, and some are avowed infidels. Then look at the comparatively small remnant who are professors in good standing among the evangelical churches. Are these all true disciples? Ah no. Every where the tares are mingled with the wheat. In some places, no doubt, it may still be said, "And five of them were wise, and five were foolish."

Now, how are the forty-two millions diminished in numbers! Twenty? ten? five? The thought is appalling. Charity shrinks from the computation. But when we look even into the most highly favoured churches, and see how few of the members appear to be living as lights in the world, as pilgrims and strangers, we may well say, in the language of inspiration, that the whole world lieth in wickedness. The small remnant of the chosen are but as a drop in the bucket; while the wicked are as the sand on the sea shore for multitude. Must all these be left to sink into endless destruction, before the followers of the compassionate Saviour will begin in earnest to seek for the advancement of his cause? Shame on the apathy and worldliness of *professed* Christians. What do ye more than others?

What can I do towards promoting a revival of Religion?—This is a question which the Christian often asks, while in his closet, or while engaged in social concourse. If the question is asked in godly simplicity, the answer is—Be revived yourself. Awake to righteousness, to effort, and to fervent prayer. A revival thus begun and continued, will be likely to spread. All this is perfectly obvious. But if the question be not thus put in sincerity; if the person is disposed to excuse himself; to wait for others to do thus and thus; then the answer is—Repent; repent immediately, and do thy first works.

What if the above criterion were to be instituted in this part of the country, so highly favoured of God?

Common Education.—In our last was published a notice for calling a Convention of the Friends of Education in this county, on the 27th instant, preparatory to a General Convention for the State, on the 28th. This call, we hope, will receive the attention of the public. The design, as we understand it, is for the improvement of common education; and few objects, we conceive, are more important at the present time. Let the friends of education come together, and devise measures to accomplish the important object.

Sabbath School Celebration at Sullivan.—An examination of the several Sabbath Schools in the town of Sullivan, will take place on the 15th of November next, at the church in Chittenango. Exercises to commence at 10 o'clock, A. M. All persons are invited to attend. Several gentlemen from abroad are expected to take part in the exercises. The lesson is familiar to the whole town; the plan having been adopted of committing one verse of the new testament a day, and all going together. This day (Oct. 19) the lesson is the 53d verse of the 8th chapter of John.—"Art thou greater than our father Abraham, which is dead? And the prophets are dead: Whom makest thou thyself?" Persons of all ages are invited to join in this systematic, permanent study of the word of God.

American Board of Missions.—The American Board of Commissioners for Foreign Missions commenced their annual meeting, in Boston, on Wednesday the 6th inst. and continued their session until Saturday. The last Boston Recorder contains an interesting abstract of the proceedings of the Board; but its length, and the late hour at which it was received, compel us to omit its publication until next week.

Scott says—"It is great insolence for man to pretend to be more merciful than his Creator." If this thought was properly pursued, what multitudes would be convicted by it, who professedly belong to the people of God. The evil of sin is too little realised even by Christians; and as to the glory of God's primitive justice, how seldom is it made the subject of deep, serious, heartfelt contemplation? If we would be truly grateful for the gift of eternal life, we should sometimes look downward "to the hole of the pit, whence we are digged." If we would understand, in any measure, the gift of salvation, we should often reflect deeply and solemnly upon the awful condition of those who are lost. By neglecting this, Christians often lose sight even of the unspeakable *mercy* of God,

A graduate at the "School of Morals."—A young man coming out of one of the theatres in New-York, a few evenings ago, fell into conversation with a companion about the easiest manner of dying. Directly afterwards he took an oyster supper; then went to a druggist shop, purchased three ounces of laudanum, retired to his lodgings at a hotel, swallowed the potion, and in the morning was found dead in his bed. Many a play at the theatre exemplifies, if not inculcates, the *virtue* of suicide.

Installed, by the Presbytery of Columbia, on the 8th ult. at Canaan-Centre, Rev. *Hutchins Taylor*, over the first presbyterian congregation in that place. Sermon by Rev. Henry R. Weed, of Albany.

Premium Tract.—A strong desire is manifested in many parts of our country, (says the New-York Observer), for the improvement of that numerous class of citizens employed on our rivers, canals, and principal roads. The influence of their example is extensively felt, and it is highly important that it should be of the best character. We hope that the subject of the premium tract, noticed below, will arrest the attention of our ablest writers, and call forth some of their best efforts:—

PREMIUM TRACT.

The undersigned hereby gives notice, that a benevolent individual has placed at his disposal the sum of *fifty dollars*, to be awarded by Rev. Charles P. McIlvaine, of Brooklyn, and Rev. Joel Parker and Rev. Joshua Leavitt, of New-York, to the author of the best tract, "To all persons engaged or interested in the navigation and transportation upon canals and rail-roads;" which shall not exceed eight pages in length, and be presented on or before the first day of February next. It is desired that the tract shall have a special bearing in favour of the observation of the Sabbath. The manuscripts should be each accompanied by a sealed envelope, containing the name of the writer, and may be addressed (post paid) to WM. A. HALLECK,
144, *Nassau street, New-York.*

POLITICAL.

FOREIGN.

We have no news from Europe, of later date than was published last week.

The Netherlands.—The following paragraph from Webster's Travels through the Crimea, Turkey, and Egypt, &c. is particularly appropriate at the present moment:—

"The dominion of the King of the Netherlands consists of three parts. Holland and Belgium, properly speaking, form the kingdom—Luxembourg being held by a distinct right, as a portion of Germany. This will show how little attention was given to reason, or to popular analogies, in settling the boundaries when peace was concluded. Belgium and Luxumbourg, which resemble each other in almost every respect, are held by an opposite tenure. Belgium and Holland, the inhabitants of which are utterly dissimilar, are held by the same tenure. Nor is the difference merely nominal; the powers of the government are not the same in Luxumbourg, which is held by a sort of vassalage to Prussia, or whatever power happens to preponderate in Germany. Thus, at present, there is a garrison of ten thousand Prussians in its capital; who, it is true, are there agreeably to the terms of peace, and under pretence of protecting the general interests of Germany; but in this way all the German states are kept in subjection. The independence of each is fully acknowledged; while, for the benefit of the confederation, either Prussia or Austria are careful to garrison the whole country, leaving the petty princes and their governments a merely nominal independence."

Interesting extract of a letter from LaFayette.—We have been politely favoured by a gentleman of this city, (says the New-York Daily Sentinel), with the following extract of a letter from Gen. LaFayette, the hero of three revolutions, and dated August 12, 1830:—

After succinctly detailing the events of the 26th, 27th and 28th, the General continues:—

"Much blood was shed during these three great days; but not a single insult was offered to our disarmed enemies; and now their wounded may be seen in our hospitals as well cared for as their conquerors. The ex-royal family traversed France slowly and tranquilly to Cherbourg, where they embarked on board an American vessel.

"We might have declared a pure republic; but not without a great division of opinion, nor without danger, both internal and external; and therefore the republicans generously preferred uniting themselves to the moderate monarchists, (perhaps the majority of the nation), on condition that it should be a *republican* monarchy. The Duke of Orleans was chosen by the Chamber of Deputies in the name of the people, who seem well satisfied; and having recognised the principle that he derives his title from the will of the people, Louis-Philip ascends a popular throne.

"I did not say, as some newspapers related it, that "this was the best of republics." I declared, on the contrary, my doctrines, which are of the American school; but I perceived that under all circumstances, this was the best thing to be done; and from what I have since seen of the new king and his family, I am confirmed in the opinion that we have done right.

"We have now entered a progressive career of legislation, which will lead to a very liberal state of things.

"Thus the cause of the people, the liberty of Europe, has made in three days an immense stride; and this new revolution has sustained a character for disinterestedness, grandeur of soul, and generosity, which places what are called the lowest orders of the people in the first rank of French society. France is now her own sovereign, and every day confirms her title.

"LAFAYETTE."

DOMESTIC.

Treaty at Green Bay.—The Detroit Journal, of the 22d ult. gives the following account of the result of the Green-Bay mission:—

The Commissioners, Messrs. Root, M'Call, and Mason, returned from Green-Bay to this city, in the steam-boat Henry Clay, on the 17th inst. They met there in council, the chiefs of the Munnomonee and Winnebago tribes.

We understand the Commissioners were instructed by the President, "that he deemed proper to wave any decision upon the question of the validity of the compacts of 1821 and 1822." They were, therefore, directed to endeavour to reconcile the contesting parties, and to induce them to a compromise on the principles of equity.

By the compact of 1821, the Munnomonees and Winnebagoes granted to the New-York Indians a tract, extending from the Little Butte des Morts north to the Grande Lau-ka-nin, and including the land embraced by lines drawn east and west through these two points to the limit of the country claimed by the grantors, which had never been ascertained. As a consideration, the nations received $3950 in goods. This compact was signed by the two parties, and ratified by the President, and we believe no question has been raised in regard to it since.

By the compact of 1822, the two nations ceded in addition, all the country lying between Green-Bay and Lake-Michigan, north of the east and west line drawn in 1821, through the Little Butte des Morts, and the whole extent of their claim west of Green-Bay; in short, their whole country. This compact Mr. Monroe confirmed only in part; withholding his assent to the cession of the tract west of Green-Bay. The New-York Indians have heretofore demanded the exact and literal fulfillment of this compact. The two nations, on the other hand, say, their chiefs were not present, neither were the treaties signed for them, with their authority or consent; they were requested in 1821, and they agreed, to let the New-York Indians "sit down upon and cultivate the land" we have designated.

In this position of the case, without inquiring into the propriety of Mr. Monroe's act, in confirming in part only this last compact, it was obviously the dictate of humanity, that the United States should endeavour to relieve the two nations from provisions, which stripped them of their whole land, and to which it could not be supposed they would have understandingly assented. At the same time, it was equally incumbent, to make good past promises to the New-York tribes.

The accomplishment of both these objects was the design of the present commission.—When the council were assembled, the New-York Indians presented their claim for a tract of 770,000 acres, or 324 acres for each soul. The two nations offered a tract of 144,000 acres, which did not include, however, any part of the improvements by the New-York tribes. The Commissioners proposed to both parties, the one to grant, the other to accept, a tract of 301,000 acres, including the improvements, and a portion of the country ceded in 1822.—These several offers and propositions were rejected. Neither party of the Indians would agree to the terms of the other, or to those of the Commissioners.

The report of the Commissioners will, we suppose, recommend an adherence to the plan projected by them at the bay. We do not see how it can be made the basis of any executive or legislative action. Meantime the feeling of opposition, if not hostility, between the two parties, is deepened and confirmed.

West-India Trade.—The President of the United States issued his proclamation, on the 5th inst. pursuant to authority vested in him by an act of the last session of Congress, declaring that he has received "satisfactory evidence that the government of Great-Britain will open the ports in its colonial possessions in the West-Indies, and on the continent of South-America, to the vessels of the United States, subject to no higher duties, or charges of any description, than are imposed on British vessels and their cargoes, arriving at said colonial possessions from the United States," on the condition mentioned in the said act; and that, therefore, the ports of the United States are opened to British vessels, coming from the said colonial possessions, with their cargoes, subject to no other or higher duties, or charge of any description whatever, than are levied on vessels of the United States, or their cargoes, arriving from said British possessions; and that the laws of the United States, heretofore passed, prohibiting such intercourse, be absolutely repealed. The American ports are to be opened to British vessels from the date of the proclamation, and the British ports are to be opened to American vessels as soon as evidence of the previous fact reaches England.

Joseph Bonaparte.—A letter from this ex-King, in answer to the proposal of "an officer, formerly serving in the republican and imperial armies of France," offering to accompany him to Europe, should circumstances call him there, has been published. He declines returning, and in the course of his reply observes, that three millions five hundred thousand suffrages called his family to the empire, at a time when foreigners had no influence in France; that his nephew, the son of his brother, was proclaimed by the deputies in 1815; that his brother, the Emperor, abdicated on that condition alone; and that nothing but foreign bayonets, on two occasions, restored the Burbons. "I should have set off already, (he adds), if I did not see among the national names of the members of the provisional government, that of a prince with which mine can never have any thing in common; being satisfied that any Burbon, whatever may be the branch to which he belongs, cannot suit my country. As long as there is any question in France of a branch of that family, I will stay where I am. My family never desired civil war, and does not now. Should the nation declare for a republic, you know my sentiments. They are of long standing. Happy the people among whom I might make this application without danger. You remember what I often said to the Spaniards—"You will never have as much liberty as I should like to give you; but you must be able to bear it. Time is a necessary element in every thing." He attributes the most disinterested views to his brother Napoleon; and accuses England with having "constrained him, by the wars she perpetuated, to those conquests which she denounced as excesses, though she alone was answerable for them;" and with "having concluded by crushing in France all the fruits of thirty years of heroism and glory." The conclusion of the whole matter is, that unless Napoleon II. is called to the throne, "Joseph Napoleon Bonaparte, count of Survilliers," will not return to France.

Duties.—The following exhibits the aggregate of duties collected on merchandise imported into the United States, during the year ending the 30th September, 1830:—

Specific duties,	14,775,602 60
Ad valorem do.	11,036,884 00
	$25,812,486 60

The Duke of Wellington's family receives, in sinecures, pensions and salaries, no less a sum than 263,726 dollars annually. The Duke has also received in grants from the government, 3,800,000 dollars.

The Gold-Diggers.—Every person engaged in digging gold in the Cherokee country, has been driven off by the United States troops, who amount to upwards of 300 strong, and are under the command of Major Wager. Near 200 prisoners were taken and kept in confinement one day and one night, and driven out of the nation. Some of the Georgians who were taken, complained of very harsh treatment, such as being whipped and beaten with swords. The excitement in Hall county against the officers of the detachment of troops in the nation is strong, and threats have been made of assembling a number of men sufficient to drive them from the country; but we have been informed that it is supposed nothing of this kind will be attempted.—*Milledgeville Recorder.*

Great Growth of Corn.—On the farm of Earl Stimson, the celebrated agriculturist, in Galway, Saratoga county, there was on the 30th inst. on one rod of his cornfield, 49 hills, and 216 ears of corn; the quantity of shelled corn, on careful measurement, was one bushel and one quart.

Gen. Root.—In answer to a letter from two of his friends, Gen. Root says that he does not consider himself a candidate for Governor, at the ensuing election.

Imprisonment for Debt.—The Boston Manufacturer says, that all the judges of the supreme court of Massachusetts, have expressed a decided belief that the law for imprisonment for debt is unconstitutional. Daniel Webster has offered his services gratuitously, to plead against its constitutionality, whenever any respectable body of citizens shall request them.

Gambling and Crime.—It is said that the clerk in Boston, who feloniously appropriated upwards of nine thousand dollars, the property of his employers, Messrs. Haggerty, Austin & Co. used that large amount for the purchase of *lottery tickets!*

The North-Carolina Observer says:—"In Georgia, some of the counties have set up a claim to nullify the laws of the state. It appears that each county in that state is, under the present constitution, entitled to one senator. A proposition having been made to lessen the number of members in both branches of the legislature, the small counties resist the proposition, and go so far as to say they will not yeild, even if the constitution be amended to this effect! that they are "sovereign" counties, and will not yield their sovereign right to elect a senator! This is no irony, reader; but plain, downright, sober fact."

We have just learned with much satisfaction, that a communication has been received by our sheriff, from Gov. Throop, commuting the punishment of *Eliza Comstock*, for the murder of her husband, to three years imprisonment in the state's prison at Auburn. She was to have been executed as soon as her situation would allow. She has an infant daughter about three weeks old.—*Steuben Co. Advocate.*

On Monday the 27th ult. Matthew Johnson and wife and a child, were drowned in the Seneca-Lake, near the mouth of Big stream, by the upsetting of a skiff. There were seven persons in the boat, when it upset. Mr. Johnson was drowned in attempting to save his wife; they both sunk together.

A gentleman who was present at the execution of Knapp, in Salem, writes that he never witnessed "such scenes of drunkenness and depravity, as were exhibited by many that collected round the gallows."

Donations received into the Treasury of the Am. Branch Tract Society.

LIFE MEMBERS.

Rev. J. W. Adams, to constitute himself a life member,	$10 00
Rev. J. H. Prentice, by ladies of his congregation,	10 00
Rev. J. J. Ostrom, by do do.	10 00
Rev. W. Thatcher, by do do.	10 00
Rev. S. Manning, by ladies of Orville and Fayetteville,	10 00
Rev. E. H. Adams, by Fem. Aux. Tract Soc'y, Camillus,	10 00
Reuben Hess, to constitute himself a life member,	10 00

DONATIONS.

Rev. B. B. Stockton, first church in Pompey,	$4 73
J. J. Slocum, Pompey Society,	2 50
do Truxton Society,	3 00
do Dr. Kellogg,	3 00
Rev. D. C. Lansing, collection taken up at meeting of Synod, at Rome,	10 42
J. McVicar, by ladies of Orville and Fayetteville,	2 00

Utica, Oct. 16, 1830.

MARRIED,

At Vernon, on the 12th inst. by Rev. Mr. Garrison, Mr. *Harlem Norton*, to Miss *Clarissa Wood*, both of Vernon.

In Vernon, on the 18th inst. by Rev. Mr. Garrison, Mr. *Hiram J. Miner*, merchant, of Camden, to Miss *Adaline Mary Hungerford*, daughter of Widow Celinda Hungerford, of Vernon.

In Canaan, Columbia co. on the 30th ult. by Rev. Mr. Taylor, Mr. *John Bliss*, of New-Orleans, to Miss *Abby Williams*, daughter of Capt. Moses Williams, of Canaan.

DEATHS.

At the house of Mr. Erastus Spicer, in Plainfield, Otsego co. on the 14th inst. after a short but severe illness, Mr. *Elias Fish*, aged 66. He was one of those, who, though young, engaged in the revolutionary war. He has left a number of children and grand-children to mourn his loss. One of his children, the wife of Dr. G. P. Judd, is connected with the missionary establishment at the Sandwich islands.

In New-York, on the 10th inst. *James Fairlie*, Esq. for more than thirty years one of the clerks of the supreme court of this state, and the only clerk of that court for several years after his first appointment. He was a patriot of the revolution, and zealously supported the cause of his country through the whole contest for its independence.

At Stockbridge, Mass. on the 9th inst. Mrs. *Mary Ann Morgan*, wife of Mr. John Morgan, of New-York.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

At the alms-house, Lynn, Mass. Mr. *Donald M'Donald*, aged 108. He was born in Scotland in 1722. He was in the British service before he came to this country, and was at the taking of Quebec when Wolf fell, and with Braddock when he was killed by the Indians; and was one of the few whom Washington, then a major, conducted from the field of battle. He served several years in our revolutionary war.

In Cambridge, Washington co. on the 7th inst. Mrs. *Sylvia Wells*, wife of Sidney Wells, Esq. aged 40.

In New-Haven, Conn. on the 24th ult. *Henry Daggett*, Esq. aged 89.

WESTERN EDUCATION SOCIETY.

As the subscriber is to be out of this section of country for a considerable part, if not the whole of the present quarter, and of course must suspend, in the mean time, the duties of his agency for the Western Education Society; the local agents and other friends of this Society are earnestly requested to make special exertions to raise funds and forward them to the treasurer at Auburn, to meet, as far as practicable, the appropriations that must be made to beneficiaries, at the next quarterly meeting, which will be about the middle of December next. By order of the Ex. Committee.

JAS. EELS, *Cor. Sec. W. E. S.*
Westmoreland, Oct. 11, 1830.

NOTICE.

The Christian Almanack, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavour to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society, Utica."

New Agents for the Recorder.

The following names should have been inserted several weeks since, but they were mislaid:—

Bangor, Luther Dickinson.	Malone, H. & T. Powell.
Hannibal, Dr. Mygatt.	Moira, Asa Spencer.
Volney, B. Bristol, H. Gilbert.	Madrid, Nathan Post.

NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received the Cambridge Trigonometry and Topography.

They have also received a new supply of Pickering's Greek & English Lexicon. *Oct.* 19, 1830.

JAMES DANA & CO.

ARE now receiving, direct from England, their fall supplies of HARDWARE, CUTLERY, SADDLERY, and CABINET WARES; which they offer wholesale and retail, on very advantageous terms to purchasers. Their assortment will be found very general, and well selected. *Utica, Oct.* 12, 1830. 41w6

BRASS ANDIRONS, SHOVELS & TONGS, Tea-Trays, Knives and Forks, Hollow-Ware, and almost every article in the Hardware Line for housekeeping, will be found very low, at the store of JAMES DANA & Co. 88, Genesee street. *Utica, Oct.* 12, 1830. 41w6

PARKER & HASTINGS,

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—

75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar,
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct.* 5, 1830. 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few doxen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
Utica, Oct. 5, 1830. 40
WINES.

NEW GOODS.

AUG'S PEASE, No. 36, Genesee street, has just received a general assortment of SEASONABLE GOODS, which are offered unusually low, for cash only. *Utica, Oct.* 4, 1830. 40w3

NEW GOODS.

WE have received our Fall Goods. The assortment is extensive and fashionable. We shall not compete with our neighbouring tape dealers, but undersell them all. For instance, a few cases English Calicoes, at 9d per yard, &c. SHEARMAN & THOMSON. *Utica, Sept.* 27, 1830. 39w4

CARPETS, &c.

WE have this day received a select lot of Carpets, Rugs, Bindings, Floor Cloths, Piano and Table Covers, which will be sold, as usual, *cheap*, at our Carpet Ware Room, No. 62 Genesee street, up stairs. SHEARMAN & THOMSON. *Utica, Sept.* 28, 1830. 39w4

WARNER & SOUTHMAYD,

HAVE just received, at the old Stand of WARNER & HARVEY, a supply of DRUGS and MEDICINES, DYE-STUFFS, PAINTS and OIL; among which are the following:—

Logwood, Nicaragua, Camwood, Fustic, Superior Bengal & Float Indigo, Madder, Alum, Copperas, Blue Vitriol, Verdigris, Annatto, Rocoa, Woad, Cudbear, Press Papers, Tenter-Hooks, White & red Lead, Venetian Red, Vermilion, French & Chrome Yellow, Spanish & Paris White, Chrome Green, Gold & silver Leaf, Bronze, Linseed & Sperm Oil, Copal Varnish, Spirits Turpentine, Paint Brushes, Gum Shellac, Gum Copal, Opium, Camphor, Myrrh, Acetate Morphine, Iodine, Strychnine, Hydriodate Potash, Blue Pill English, &c. &c.; comprising as complete an assortment of genuine articles as can be found in the village; which are offered at wholesale or retail, on reasonable terms.

Also, for sale as above, a few reams superior SAND PAPER. *Utica, Sept.* 6, 1830. 36w6

NOTICE.

THE copartnership heretofore existing between *Jared E. Warner* and *Sylvanus Harvey*, was dissolved by mutual consent, on the 17th ultimo.

JARED E. WARNER.
SYLVANUS HARVEY.

JARED E. WARNER and ALBERT SOUTHMAYD, having formed a copartnership, will continue the *Drug, Dye-Stuff,* and *Paint Business*, at the old Stand of WARNER & HARVEY, under the firm of WARNER & SOUTHMAYD. *Utica, Sept.* 6, 1830. 36w6

POETRY AND MUSIC.

LAST LINES OF COWPER.

The following lines are said to be the last that Cowper wrote:—

To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh, bear me, ye cherubim, up,
And waft me away to his throne.

My Saviour, whom absent I love,
Whom not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power;

Dissolve thou the bands that detain
My soul from her portion in thee.
O! strike off the adamant chain,
And make me eternally free.

Then that happy era begins,
When array'd in thy glory I shine,
And no longer pierce with my sins,
The bosom on which I recline.

LINES BY COLERIDGE.

O, sweeter than the marriage feast,
'Tis sweeter far to me,
To walk together to the kirk,
With a goodly company!

To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes, and loving friends,
And youths and maidens gay.

Farewell, farewell! but this I tell
To thee, thou wedding guest!
He prayeth well, who loveth well,
Both man, and bird, and beast.

He prayeth best, who loveth best
All things, both great and small:
For the dear God who loveth us,
He made and loveth all."

From Pollok's Course of Time.

UNPRINCIPLED LIBERTY.

This was *earth's* liberty, its nature this,
However nam'd, in whomsoever found,
And found it was in all of woman born,
Each man to make all subject to his will:
To make them do, undo, eat, drink, stand, move,
Talk, think, and feel, exactly as he chose.
Hence the eternal strifes of brotherhoods,
Of individuals, families, commonwealths.
The root from which it grew was pride, bad root,
And bad the fruit it bore. Then wonder not,
That long the nations from it richly reap'd
Oppression, slavery, tyranny, and war;
Confusion, desolation, trouble, shame.

MISCELLANEOUS.

From the Journal of Education.

INFANT SCHOOLS.

The object of infant schools, is to effect something for the intellectual and moral improvement of young children, by methods harmonising with the cultivation of health, and the immediate gratification of the propensity for enjoyment at that early age. All these objects are pursued in combination, or in a varied and pleasing succession, affording that occasional relief, and that charm of novelty, which the tender years of the scholar require. Healthful exercise and play, and intervals of rest, are judiciously interspersed with mental occupations; and sometimes these are united in a particular form of amusement. The direct instruction given by the teacher is imparted chiefly in conversation, enlivened by question and answer, and so managed as gently to guide the infant mind to useful thought, without denying it the animated consciousness of its own voluntary action. The cultivation of good dispositions being the great object of these schools, every lesson is made, as far as possible, to subserve this great point. It is to this end, also, that so much attention is devoted to the present happiness of the children. The intellectual instruction given in the infant schools, is carefully adapted to the capacity and the circumstances of childhood. The teacher makes it his endeavour to render every subject familiar to his scholars, by full and interesting explanations, and by appropriate questions, and in all cases in which it is practicable, by resorting to visible objects or to representations of them. The memory is charged with nothing which is not rendered intelligible or applied in some practical way. Even the elementary tables of arithmetic are learned in useful and pleasing forms; and not unfrequently the repetition of them is performed along with some active bodily exercise, to the movements of which they are recited in measured time.

The result of all these arrangements is, as might naturally be expected, an overflowing happiness on the part of the children, and much gratification to the teacher. The irksomeness of subjection is lost in cheerful and voluntary compliance, produced, in a great measure, by sympathy; and the sternness of control is displaced by the air and manner of affectionate interest. A predominating spirit of affection becomes visible throughout the school; and the first steps in education are made to increase, rather than check the pleasures of childhood.

From the Evangelist.

DR. MASON.

The editor of the Philadelphian has recorded a number of interesting facts concerning this celebrated man, some of which we copy.

His Purity in Conversation.

In conversation, he was full of anecdote, calculated to instruct and entertain; but I do not recollect ever to have heard from him, even when detailing the language of others, any thing profane or obscene. Any lady might have heard his whole conversation, with his most intimate acquaintances, without any impeachment of her delicacy.

A worthy example to all ministers; a rebuke to some, we fear.

His Authorities.

In preaching, he never pleaded any authority but that of reason and the word of God.

Compare this with those who quote the fathers, and the confession of faith, as authority.

Reading the Scriptures.

"Correct emphasis is sound exposition," said he to his students; and this he most happily illustrated, in his manner of reading the sacred scriptures. He disregarded the usual punctuation, when it did not correspond with the sense of the original; but the words of the common translation he read in public in such a manner as to give his exposition of the same, without one additional syllable.

Pungent Reply.

To a young infidel, who scoffed at christianity because of the misconduct of some professors, Dr. M. said—"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not.—"Then," said the doctor, "don't you see that you admit that christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power?"

VISITS OF THE CLERGY.

When Swift in his project for the advancement of religion and morals, says, that for the clergy to visit only with the clergy, is as absurd as if the physicians should spend all their time in visiting the apothecaries or each other, instead of the sick; his illustration is capable of a better application than he has given it. Every clergyman should consider himself a physician in full practice; all his flock are his patients, and he has no time for visits of ceremony. What should we think of a physician who was in the house of sickness only as a common visitor, without a particular application to the case of his patient? It is true that the world is apt enough to take offence at the distant manners of the clergy, and not always, I fear, without reason; but often they are as unreasonable in their dislike, as they are when they refuse the skill of a physician because they dislike his manners; this is a degree of absurdity for which there is no help.—*Dr. Watts.*

DAVID'S SYLLOGISM.

I find David making a syllogism, in mood and figure, by two propositions:—

18. If I regard wickedness in my heart, the Lord will not hear me.

19. But verily God hath heard me; he hath attended to the voice of my prayer.

Now I expected that David should have concluded thus:—

Therefore I regard not wickedness in my heart.

But far otherwise he concludes:—

20. Blessed be God, who hath not turned away my prayer, nor his mercy from me.

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that whatsoever the premises be, I make God's glory the conclusion. *Fuller.*

ANECDOTE.

At the late meeting of the Anti-Slavery Society in London, Mr. Buxton related the following anecdote, to illustrate the nature of the claim to the service of slaves:—

"In Philadelphia, a free man of colour was suspected of having stolen goods in his possession, and when cited and brought before a magistrate, he candidly confessed it. "Indeed, I have got the knife and corkscrew," said he, "I bought them from Tom, knowing that he stole them." "Indeed!" said the magistrate, "you buy stolen goods, knowing them to be stolen, and yet you say you paid for them honestly. We will teach you better justice than that. You must be flogged. Do you not know that the purchaser of stolen property, knowing it to be stolen, is just as criminal as the thief himself?" "But do you flog *every* buyer of stolen goods?" asked the accused. "Undoubtedly, if he is convicted," answered the judge. "There is Tom's master! catch him constable! He bought Tom, knowing him to be stolen, as I bought the knife and corkscrew; and the only difference between his purchase and mine is, that Tom was stolen from his father and mother, whereas the knife and corkscrew that Tom stole had no father and mother."

THE CHRISTIAN WARFARE.

The ancient Romans had a law, which prohibited soldiers from purchasing land in countries, where they were carrying on war. Let the soldiers of Jesus Christ remember this law, and not be anxious to possess large estates in a world hostile to their Lord and Master, and where they are obliged to live in a state of perpetual warfare. No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

LITERARY AND SCIENTIFIC.

From the Journal of Health.

NIGHT AIR.

To avoid exposure to the night air, is at all times a precaution of very great importance, to those who covet a continuance of health; but, perhaps, never more so than at the present season of the year.

The very great difference which now prevails between the temperature of the day and that of the night, the injurious effects of which inequality are increased by the large amount of moisture that is precipitated towards the earth after sunset, in the form of dew, renders the imprudent exposure of the body at night to the external air, a very fruitful source of disease.

But it is not merely from the system being subjected to the influence of a cool and damp atmosphere, during exposure to an autumnal night, that these bad effects are to be apprehended. There is still another cause of disease, prevalent in particular situations; the influence of which is much more active after sunset than during the day. We allude to bad or impure air, the *malaria* of Italian writers.

In low, wet, or marshy districts, in the neighbourhood of extensive collections of stagnant water, along the course of rivers, upon the wharves of a commercial city, or, indeed, in every situation where a considerable amount of animal or vegetable substances, or filth of any kind, is allowed to accumulate and undergo decomposition, there is generated during the day a certain deleterious principle, which, combined with the atmosphere, impairs its purity and wholesomeness; or when in considerable amount, renders it totally unfit for the support of life. Under ordinary circumstances, this deleterious principle being diffused during the day over a large extent of the atmosphere, however much it may impair the health and vigour of the system and undermine the constitution, is seldom sufficiently concentrated to produce, at once, actual disease. After night, however, when, in consequence of diminished heat, the watery vapours contained in the atmosphere become condensed and descend, they carry with them the impurities floating in the latter, which in this manner are caused to accumulate in the immediate vicinity of the earth, communicating disease of the most malignant and fatal character to all who may chance to be exposed to their influence.

So much and so justly dreaded is the evening dew in Italy, and particularly in the neighbourhood of Rome, where the pontine marshes constitute an immense laboratory for the production of *malaria*, that the inhabitants shut themselves up in their houses on the decline of the day; never going abroad, unless compelled by absolute necessity, after sunset in the evening, nor before sunrise in the morning. The same precaution to avoid the damp and coolness of the night, experience has taught to every people who reside in situations where intermittent fevers prevail, or in warm and tropical regions, where the heat of the day is sufficient to develope the dreaded *malaria*, by which the bilious, yellow, and other malignant fevers are produced.

The prejudicial effects of the night air will more certainly be experienced by the system during sleep, than during a state of wakefulness. Instances have indeed occurred, of individuals lying down to sleep at night in the *Campagna*, near Rome, and being found dead in the morning. Very few, at least, escape an attack of disease, who have the imprudence to fall asleep exposed to the open air of an unhealthy district.—Thus, history records many examples of the finest armies being destroyed, and the progress of the conqueror completely arrested, by encamping for a single night, without shelter, in such a situation.

Though, in our own country, it is only in the most unhealthy districts of the south, that effects like these are feared; yet the chilly and humid state of the night air, independent of various causes, which, in all situations, tend to produce it in more or less impurity, is a sufficient reason why it should be carefully avoided by all who would preserve their systems from disease.

It is not merely, however, from exposure out of doors, or from sleeping on the bare ground without shelter of any kind, that injury to health is to be anticipated after night; it may, likewise, and with nearly the same certainty, be incurred by sitting opposite an open window, or in a current of air admitted from without, or still more surely by sleeping in either of these situations. Hence, the practice pursued by the inhabitants of Rome, of closing carefully their houses before sunset, is one, which, at this season of the year, should be adopted by those who reside in situations where there is any danger of the air being impure. Even in those cities or locations which are comparatively healthy, we are persuaded, were it generally pursued, much good would result.

In very damp situations, especially in the neighbourhood of lakes and marshes, a fire lighted in the bed chamber an hour or two before retiring to rest, and then extinguished, is, also, by no means an improper precaution.

By those who are under the necessity of passing the night in the open air, the following rules should be carefully observed:—

1. To live a life of sobriety, giving to the term its most comprehensive meaning. The experience of all who have had an opportunity of observing the diseases of warm and unhealthy climates, has convinced them, that under similar degrees of exposure, the strictly temperate, the abstemious, both in eating and drinking, are those who are the least liable to be affected with disease.

2. Always wear woollen garments, and flannel next to the skin. These, by preserving the body of an equable temperature, guard it, in a measure, from the influence of the cold and humid atmosphere to which it is exposed. In situations where impure air abounds, a covering of gauze or thin muslin for the face, has been suggested as a means of preventing the deleterious portion from entering the lungs when breathing. How far it answers the purpose we are unable to say.

3. To remain at rest as little as possible; neither to sit nor lie upon the ground, and above all, never to fall asleep.

4. The periods in which exposure is the most injurious, are during the first hours of the night, and those which immediately precede the rising of the sun. Hence, if possible, we should protect ourselves during these periods, even though exposure may be necessary during the intervening time. It is the custom in some of the cities of Italy, for the inhabitants to seclude themselves in their houses during the first and copious fall of dew, which generally accompanies the close of a hot day; but the moment this appears to be over, they sally forth again; and for several hours the streets are even more crowded than in the day. We do not advise suce a practice, but merely refer to it, in order to show that experience has taught them to consider the air of the middle of the night as the least injurious to the system.

MORRIS'S LIFE OF FULLER.

We are much pleased to find before us an American edition of this singularly excellent biography. A life so abundant in labours, and so distinguished for usefulness, as was that of Andrew Fuller, affords materials for much reflection and ample instruction. The account which Dr. Ryland published of his esteemed friend, shortly after his death, has its peculiar claims upon the attention of christian communities. It exhibits a great and good man in the attitude of christian meekness, simplicity and devotion. It introduces us to his private meditations and exercises, and shows the manner in which he walked with God.

Mr. Morris has gone more minutely into an analysis of those great powers, by which Fuller attained that pre-eminence which he holds in the public estimation wherever his writings are known. He exhibits his master mind engaged in the elucidation of deep and difficult subjects, and bringing out of their lurking places the sophistries and false principles of many who had preceded him in the field of theological discussion. We can most earnestly recommend this volume to public attention. It is neat and cheap.—*Columbian Star.*

BREWING.

The art of brewing is exactly similar to the process of making tea. Put a handful of *malt* (which may be purchased of any brewer) into a tea-pot; then fill it with water, the first time *under* boiling heat, (not quite boiling.) After it has stood some time, pour off the liquor just as you would tea, and fill up the pot again with boiling water. In a similar manner pour that off, till the malt in the pot becomes tasteless, which will be the case when the virtue is extracted. The liquor or *malt tea* thus extracted, must be boiled with some hops in it, and when it becomes cool enough, that is, almost blood warm, add a little yeast to ferment it, and the thing is done. This is the whole art and process of brewing. And to brew a larger quantity requires just the same mode of proceeding as to make a tea breakfast for a regiment of soldiers. A peck of malt and four ounces of hops will produce ten quarts of ale, better than any that can be purchased in London, and for which a tea-kettle and two stone pots are sufficient apparatus.—*Mechanic's Magazine.*

We have nothing that we can properly call our own, but what we have reason to be ashamed of.—*Mason.*

Uneven walking, with a neglect of watching, makes a disconsolate soul.

He generally talks most who has least to say.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND SPONGING CLOTHES,

OPPOSITE the Old Stand, one door below E. Cross' Marble Factory, by R. & W. Paul.

The public will please to take notice that my brother has arrived from Paris, with a new style of cleaning clothes, different from any in the United States.

R. PAUL.

N. B.—Wm. Paul hopes that by his steady attendance, and experience in business—having scoured seven years in Paris—that he will receive a share of public patronage, at his present stand, in company with his brother. He can clean Linen as well as Woollen Cloth; also, Silks, Cassimeres, and Cashmeres, and all kinds of apparel. Old and faded garments will be brought to their original color, and warranted not to fade again.

☞ The public are hereby warned to beware of John Granison, as we shall not be accountable for clothes damaged by him in scouring or coloring.

ROBERT PAUL,
WILLIAM PAUL.

Utica, Oct. 5, 1830.

BY order of James Dean, Judge of the court of Common Pleas in and for the county of Oneida, all the creditors of *Asa Campbell*, an insolvent debtor, are required to show cause, if any they have, before the said Judge, at his office in Utica, in the county of Oneida, on the 10th day of November next, at 2 o'clock in the afternoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be thereafter exempted from all arrest or imprisonment, agreeably to the provisions of the revised statutes relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment."

Dated the 25th day of September, 1830.

39w6 ASA CAMPBELL, *Insolvent.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	5 75a6 00
Feathers.		Pork, mess	15 00a15 50
Live American	34a36	—— prime	10 00a10 37
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 06a5 12	Havana, white, lb.	11a14
Western (canal)	5 18a5 37	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	97a1 00	*Tallow.*	
—— western	1 00a1 04	American, lb.	6a7
Rye	64a66	*Teas.*	
Corn, north yellow	63a65	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	56a58	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

STATE OF NEW-YORK.—Secretary's Office, Albany, July 22, 1830.—Sir—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County, August 6th, 1830.

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Harvey, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September,* 1330.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.